

Vol. 43 SEPTEMBER, 1948 No. 9

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

Established 1862



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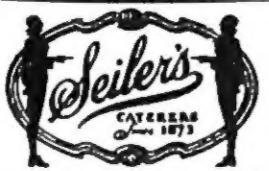
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If I live a life that's clean and square
And I love my fellow man,
If I lend a hand to help him bear
His burden whene'er I can
I need not fear what the future holds,
Nor what the reward will be,
For the mighty love that all enfolds
Will most surely care for me.

If a word of cheer I speak to one
Whose sorrows have borne him down,
And I give him hope to journey on,
And change to a smile his frown,
I shall not dread when the shadows fall
And the end of life draws near,
For that wondrous love that shelters all
Will drive away all my fear.

My life is measured by what I mete,
And I earn my own reward.
The love I give makes my heart complete;
Through it I gain the reward.
Though I dwell in a house by the road
Or far from the haunts of men,
If only love makes light the abode,
No fear shall enter it then.

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

27 Beach Street, Boston 11, Mass.

Telephone HA-6-6690

VOL. 43

SEPTEMBER, 1948

No. 9

THE METABOLISM OF FREEMASONRY

By MELVIN MAYNARD JOHNSON

Past Grand Master of Massachusetts

Address delivered to the Grand Lodge of Indiana
on May 18, 1948

If Anderson's Constitutions forbid us to discuss that this land of ours is founded upon a belief in God and his teachings, then it is time to put Anderson's Constitutions in the waste basket. With these ringing words as a central theme, Melvin Maynard Johnson warns that Freemasonry must keep pace with a changing world or it ceases to be a vital force among men. Brother Johnson is too well known to Masons universally to require an introduction. Senior Past Grand Master of Massachusetts, eminent author, lecturer, jurist, he has made numerous invaluable contributions to contemporary Masonry which are familiar to every informed Craftsman.

One of the most vital things, as I listened to your Grand Master's address, is his willingness to recommend living action; action which appeals to us today and is a part of our opportunities. For unless Masonry continues to be as vital as it was in the past, Masonry will decay and depart. Unless there is a good metabolism in the human body, the body will decay and die. Unless there is metabolism in Freemasonry, unless there is life blood running through her veins, unless we are alive to the issues of today, and not merely to the issues of yesterday, Masonry will lose its influence in the world. And, therefore, it does seem to me that whenever such men, charged with the responsibility and who have accepted the responsibility as you have, gather together for consideration of Masonic matters, it is vital for anyone who speaks to you to make his text about a subject which has to do with what Freemasonry may do in the world of today and not merely in the world of yesterday.

I'm perfectly well aware of the fact that there are some Freemasons still who are opposed to any change in anything that we do merely because it is a change. But can it be true that Masonry is static while the world in every other field is gaining? Think what has come about in your time and mine in the change in our civilized life, in our relationship with each other, scientifically and socially. Think of the changes in science that have been brought about, for science, after all, is the oldest thing in the world. It has been

here since homo sapiens began to inhabit this earth a million years ago. Science has developed, however, more in your lifetime and mine than it has in the million years preceding.

If the human brain is capable of developing the Laws that God has given us for the handling of material things, can it be true that we're not capable of advancing in our consideration of the Laws which God has given us as to our relationships with our fellow men? Now, there are some who say that there are landmarks in Freemasonry which cannot be changed. That is true. It's true in physics, it's true in all science and it's just as true in human life as it is in science. There are certain principles which if we violate, we suffer. You cannot stand on the track in front of an oncoming engine and stop the engine by thought, or stop the engine by appealing to the past. You must get out of the way or you'll suffer. You must do something when there is impending danger and today there is just as much impending danger to humanity as there would be to our physical beings if we stood in front of the oncoming engine.

Freemasonry gave to this world liberty of the type that we know. Freemasonry gave to this world liberty, civil, religious and intellectual. It is because Freemasonry did give to men the teaching of liberty, civil, religious and intellectual, that it has been condemned by our enemies. No totalitarian state can grant intellectual and civil liberty. A totalitarian state must demand that its subjects be slaves so far as their intellects are concerned. No church can demand that its membership give up religious liberty unless that church too is a totalitarian church and forbids men to think.

In a day when bigotry was the common thing, our Mother Grand Lodge of England was founded. In that day there was religious bigotry in every country in the world save one and that's about the last one you'd think of as having religious liberty. It was Turkey. There was religious bigotry even in England in those days; no man could vote if he belonged to a certain church, no man could hold office, no man could be a member of the military forces unless he was tested first by his religious belief. And in the fact of that bigotry, the first Grand Lodge the world ever knew declared, in 1717 or shortly after it was organized—it declared for liberty of conscience, the right of every man to worship God according to the dictates of his conscience. And that liberty has proceeded to every civilized land where some totalitarian state or ecclesiastic has not assumed the right to think for man. As Freemasonry in the past gave to the world that type of liberty we must keep it not only for ourselves but for our chil-

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston 11, Massachusetts. For the news and advertising departments call HA-6-6690.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

September, 1948

MASONIC CRAFTSMAN

dren and our children's children in the days which are to come.

Well, some say Anderson's Constitutions forbid our talking about such things. The Grand Lodge of England, early in its day, adopted a document known as Anderson's Constitutions and in that it uses phrases which if misinterpreted would justify the attitude of those who say Freemasonry must continue to live in the past and not in the present. I say "misinterpreted" because Anderson's Constitutions forbid within the Lodge discussion of religion and politics. I ask you, Brethren, to consider for a minute (because we give great weight to Anderson's Constitutions), consider for a minute what the Grand Lodge of England meant when it said we must not in the Lodge discuss religion and politics.

There are two main definitions of religion; one is, if I may make the concrete instance by illustration instead of giving an exact definition, one is that of the Lord's Prayer, which acknowledges the existence of God, which prays to God as our Father but which demands of no man any creed or specific doctrine of belief. That is the definition of general religion. There is a concrete type of religion which is sectarian, which has separated man from man, and nation from nation, which has caused wars and causes strife among us today, because we differentiate in our adherence to specific, sectarian doctrines. Now those things we have no business to discuss in a Masonic Lodge because there is but one—and I say this advisedly—there is but one universal Masonic dogma and that is *monotheism*—belief in a single God. There are a few Grand Lodges that have added *Immortality* as a dogma. While immortality is one of the teachings of Freemasonry, there is a narrow line between that and a dogma and if a Grand Lodge sees fit to say that immortality is a dogma there is no reason why it shouldn't. There are a few Grand Lodges, I'm sorry to say, which have included in their constitutions some specific credal matters which were written in there by men who were dominant in the formation of that Grand Lodge and couldn't divorce their Freemasonry and their religious affiliation and, therefore, wrote some of their religious ideas into the constitutions.

Those things about which we can differ in religion were forbidden to be discussed within the Lodge but there is nothing in Anderson's Constitutions, if you consult the dictionaries of that day and the oldest one is the dictionary of Samuel Johnson, which was being prepared at about the time that Anderson's Constitutions were written—if you consult that, you will find the definition of general religion, which is a thing we not only may discuss within the Lodge but you never attended a Masonic Lodge where it wasn't discussed. You never attended a Masonic Lodge, which was a recognized Masonic body, which wasn't either opened by a declaration to the glory of the Grand Architect of the Universe, or by prayer to Him that He would guide us in our deliberations, or both. There isn't a degree in symbolic Freemasonry that isn't based upon

belief in one single, powerful, dominating, loving Father who is the Creator and the God of us all. We certainly are not forbidden by Anderson's Constitutions to discuss that kind of religion and if we omit that there will be no ritual left. The whole basis of our getting together is, that in every nation and by every sea where some great mind has led the thoughts of men away from their own imaginings and properly pointed out to them that from which we came and that to which we go—in every such land men believe in God by whatever letters His name may be spelled in that land or however His name may be pronounced. Certainly Freemasonry not only does *not* forbid the discussion of that religion but there would be no such thing as Freemasonry without such discussion in every meeting of a Lodge.

And so it is with politics and state policy. Anderson's Constitutions say we mustn't discuss politics. What does that mean? Exactly an analogous situation in the definition. We haven't any business to discuss partisan politics within a Lodge or any other Masonic body. Probably every one of you has his own opinion about the present politics of our land and probably, when you get out on the streets and get to talking together, there isn't a day goes by that you don't talk with your friends about that type of politics—partisan politics. That's what Anderson's Constitutions say mustn't come within the Lodge. But as fundamental principles of human life, as to those things which are basic to our meeting each other, as to the morality which must govern the world if civilization is to endure, as to all those things, they are the politics which is the science of government. State policy, you say, may interfere with that. Anderson's Constitutions never contemplated a day when there would be an atheistic state and they were not written for such a day. We must remember that we are living in a day when there are atheistic governments. If Anderson's Constitutions forbid us to discuss that this land of ours is founded upon a belief in God and his teachings, then it's time to put Anderson's Constitutions in the waste basket.

Brethren, I give you the thought that comes to me as I notice the courage and the careful consideration which your Most Worshipful Grand Master has given to the subject of Communism because that's a practical instance in the address which he has made to you. I suppose that if a dozen years ago somebody in the Grand Master's conference had dared to suggest a discussion of Communism, he would be invited to leave the hall. It wasn't a vital topic in those days and it was classified by some of the ancients (may I call them), the ancients in thought, it was classified by them as that type of thing which shouldn't be discussed; but today it is a vital issue, not of sectarianism in religion, not of partisanship in politics, but a vital issue in the fundamental principles of life, whether civilization can endure, whether a republic can endure in the world. Just as Freemasonry early in the 18th Century was discussed in its Lodges, in Grand Lodges, and settled the question of action by Freemasonry on principle,

just so today it is the duty of we who are the successors to our forefathers who gave the world liberty, to see to it that that liberty is preserved.

You say, I am going too far when I say Freemasonry gave us liberty? I haven't time to go into that whole subject, although it is an exceedingly interesting one to the Masonic historian; you don't read anything about it in the ordinary histories because in the early days Masonry was so secret about giving out anything it did that nothing much got into the press or into the public or into the pulpit or outside of Masonic meetings. That time, very fortunately, has gone by. We haven't a principle in Freemasonry that is secret. We are not a secret organization as that was understood two centuries ago. There isn't a principle we teach which we don't teach publicly every chance we get and which we teach from the housetops. Our secrets today, inherited from the days of old because the secret society is the oldest human institution in the world—our secrets today, after all, are nothing but the method by which we teach and the methods by which we establish the opportunity of recognition of legitimacy of our membership. But in the days of old when the Grand Lodges of the 18th century began to spread Masonry over the world, they took a vital part in the principles of government.

Let me give you two practical illustrations. One of them has to do with a tea party in Boston where our ancestors made cold tea in the harbor. Who was it did it? There is no written record and there never will be, but I will tell you a few things from which you may be able to draw a slight inference. The Green Dragon Tavern on Washington Street in Boston was owned in those days by St. Andrews Lodge and it still, today, is owned by St. Andrews Lodge although they no longer meet there. In those days they met in the Green Dragon Tavern and the tea party at Boston, it so happened, was on the night of the regular meeting of St. Andrews Lodge. There is upon the record of St. Andrews Lodge the note, which I have seen on the original record with my own eyes, that there being no quorum present the Lodge was not held upon that evening, whereupon there is an elaborate scroll which might suggest to you a capital letter T. On that same evening, there issued from the front door of the Green Dragon Tavern, a group of men camouflaged as Indians who went down to the harbor and dumped the tea into the water and returned to the Green Dragon Tavern to get into their citizen's clothes. You may draw your own inferences.

I say that the fair inference which you would take from those facts if you were sitting on a jury would be that it was members of St. Andrews Lodge who put on those disguises, and you'll find no contradiction anywhere. A practical instance of a Masonic Lodge, not long after the adoption of the Anderson Constitutions, deliberately doing an act which was in violation of law but in defense of the fundamental principle of liberty. They refused to accept taxation without representation.

And the other instance. The oldest written constitution in the world today by which a sovereign government is governed is the constitution of the old Commonwealth of Massachusetts from which I come. Made by a Constitutional Convention in 1780, officiated exclusively by Masons, dominated, with one single exception, by Masons, followed eight years later by the Constitution of the United States, written likewise by a convention presided over by a Mason, officiated by Masons, and much more than a majority of its members Masons. If you want to take the time to do a little studying, take that earliest Constitution of the Commonwealth of Massachusetts and look it over. Put aside those things which have to do with merely the machinery of government and study those things which have to do with the declaration of principles and you'll find every single one of them in the Freemasonry of that day, and not all of them in any other human institution. Almost the same can be said of the Constitution of the United States if you include the Bill of Rights, which is the first amendment to that Constitution.

In other words, my Brethren, let us discard the idea that we may not make changes in Freemasonry if the time has come when we should make changes. Let us make no change in those fundamental principles which God has laid down in either the Book of Revelation or the Book of Nature. Those must last forever until He, our great Father, changes them. Maybe they will be different when we cease this life, but He has made them for us here and He has recorded them as facts in physics, in nature. He has recorded them as Law in the volume of the Sacred Law which we worship. Those we cannot change, but the interpretation of those we may change.

Professor Dolbeau, once upon a time, sent between the college of which he was a professor of physics and a distant building, a message through the air. He didn't invent the machinery subsequently invented but he did find that there was a principle which he taught in his classes, that force could be sent through the air. See how that has developed since his day and what we can do with that force. We can't change the principle—we can change its use. We cannot change the principles of morality and association which God has given us, but we can change their use as befitting the day in which we live.

One last word, my Brethren, let us remember that the time has come when we must either go backward or forward in Freemasonry. The oldest written manuscript in the world which was in the library at Alexandria before the war (whether it is still there or not, I do not know) began: "This is a changing world." That is true. It is a changing world today, but there is no opportunity better than that which Freemasonry has, as a group of the red-blood of this nation of ours, to see to it that the God-given principles which we recognize within our Lodge rooms are maintained for the benefit of today and of the days which are to come.

CEREMONIES OF FREEMASONRY

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Many of the important happenings of life are accomplished with the aid of, or are accompanied by, solemn ceremonies.

Few of these are single entities, usually they consist of several ceremonies, connected but distinct, together forming a more impressively complete whole that they are connected parts.

Church services differ, but many if not most have certain essentials in common: prayer; a sermon; music; an offering—separate parts of a worship which, together, form the whole.

Graduation from school or college is a solemn ceremony, made up of several parts: an assembly of graduates-to-be before their fellows, their relatives and friends; an address by the President; a valedictory by a member of the class; the presentation of diplomas; a prayer. These are parts which, together, make up a complete whole.

A formal wedding in church, a burial, the consecration of a bishop, the inauguration of a president, all are examples of complete ceremonies made up of several parts.

The ceremonies of Freemasonry are usually thought of but as "the three degrees," but each—Entered Apprentice, Fellowcraft and Master Mason—is a complete ceremony made up of several parts. So, also, are the public ceremonies of Freemasonry—corner-stone layings and funerals, as well as those observances which are not concerned with making a Mason—installation, reception, Grand Visitation, etc.

The separate ceremonies of the three degrees of Freemasonry are not for individuals only; in general they are so arranged that many take part. They are not mere recitations to which a candidate or a brother listens, inactive, but formalities of dignity and importance which gain in both by the active participation of candidate and brethren.

The two most important events of a man's life occur without his volition or consent; he is born, eventually he dies, and he has nothing to do with either (unless he commits suicide). But all else of importance that occurs to him during his life time (acts of God excluded) are to some extent a matter of his choice. He goes to school, takes a job, gets married, has children, engages in politics or the reverse, becomes active in the affairs of his city, state, nation, all to some extent at least of his own desire, intention and action.

It is the same in the lodge. What happens to him there, what he there accomplishes, is because of intention and desire. The ceremonies of Freemasonry emphasize that fact by including him in active participation, whether he comes fresh as an initiate or is already a member.

Some Masons have objected to two of their most familiar ceremonies, opening and closing, as "time tak-

ing" and some Grand Lodges have permitted their elimination in the first and second degrees. Other Grand Lodges, however, insist that these formalities are as important as those of opening and closing on the third degree and insist on their inclusion.

The opening and closing ceremonies for the third degree are generally considered as vitally important; so much so that only the Grand Master or his representative especially authorized, may omit them and open and close in brief form. (This, when done by a Grand Master, like all his opening and closing ceremonies is in "ample form.") The formalities of lodge opening and closing serve to remind all of the antiquity, the solemnity, the beauty, the importance and the sacredness of the whole system of Freemasonry. As all the brethren as well as officers take part in these observances, all have a continual reminder that they are as much a part of Freemasonry as Freemasonry is a part of them.

The candidate meets his first ceremony in the preparation room. It is not until later that he appreciates the meaning of that preparation. At first it is something new, strange, at times "queer." Later, as the explanations come to him, he sees it as inevitable, and, so be it he is a man of feeling and understanding, becomes humbly proud that at the beginning as well as later in the lodge he did and had done to him as well done to all good brothers and fellows who went this way before.

Follow immediately two ceremonies, linked together, and yet actually separate: those of entrance and reception.

Entrance is not a mere opening of a door and passing through; it is accomplished by prescribed forms with words and actions of meaning. If these do not serve to impress a candidate that he is about to engage in a great and important undertaking, it must be either that he is of coarse fibre which cannot be impressed with what is spiritual, or because of the poverty of imagination which permits some officers to do work other than impressive.

The same may be said of reception. The first time an initiate steps within a lodge, his reception is not a perfunctory act; it is fraught with meaning and must make "a deep and lasting impression."

In these ceremonies Freemasonry is very wise; first impressions are always lasting impressions. Preparation, entrance, reception, three parts of one whole, can make a mental picture which does not fade. So done, they are beautiful; done otherwise and they are a shame to the lodge which permits poor work.

Circumambulation is one of the oldest, if not the oldest, of the several ceremonies of Freemasonry. The ritualistic explanation is simple enough and of course the act does permit continued and lengthy inspection.

But the explanation is so obviously made to fit the fact, was so obviously composed by men who had lost the knowledge of the real meaning of the ceremony, that few brethren are now satisfied that the ritualistic explanation conveys all the truth.

Whether in a Masonic lodge, any other society or a church, circumambulation is an humble imitation of the form of worship of those ancient men to whom the sun in the sky and fire on the stone altar were God.

Man imitates that which he respects, venerates or fears. Ancient man could imitate the sun by fire on the altar; he could imitate the sun's movements by his own. The sun appeared to rise in the east, turn towards the south, then again towards the north to disappear in the west. Therefore, in his worship early man traveled about his fire on the altar east to west by way of the south, and west to east by way of the north, in imitation of the only god he knew.

From that far day to this, men have circled about or within their holy place from east to west by way of the south, though many if not most forget the reason for their movements.

Operative Freemasonry of the Middle Ages had valuable secrets which could not be communicated to the profane without injustice to the Craft. A boy served an apprenticeship of seven years before becoming a man, and, if he proved his skill and character, being admitted as a Fellow of the Craft. Operative Masonry was to be his life work. With it he was to earn his living and provide for his family. By means of what he knew, and his acceptance, first as an Apprentice, then as a Fellow, he was able to travel "in foreign countries" there to prove himself and again receive "a Master's Wages."

All this he did as the result of training, experience, knowledge. To protect both the reputation of the Craft and the earning power of the individual workman, it was essential that the secrets of the operative art be well and closely guarded.

Hence the importance given to secrecy in early initiations; the stress upon the dire consequences of betrayal of trust; the condign punishments which a foresworn Craftsman might expect.

With the foregoing in mind, it is easy to understand that Speculative Freemasonry in her ceremonies kept the emphasis upon the importance of the secrets of a Freemason. The Craft still binds its devotees with the most solemn of covenants to preserve its esoteric aspects from those not of the Fraternity.

From another view-point it seems at times somewhat unfortunate that many brethren see the heart of the ceremony of obligation *purely* as a pledge of secrecy; an agreement to submit to penalties if secrecy is broken.

Secrecy is important now, as it was in an older day. But the pledges which an initiate takes with his fellows to do certain acts, the covenant he makes not to do other certain acts, are far more important. Few Masons have told that which they were not supposed to tell; more, alas, have failed in one or more particulars in performance of their obligations.

To give a pledge for performance is as old as history.

In an older day a pledge of life or of limb was given. Holding the hand aloft was a sign "you may cut off my hand if I fail." Oddly, it survives in the childish exclamation "by golly!" today—a modernizing of "I swear by gol" (gol—the hand). Knights in armor held aloft their swords to pledge allegiance to their King—they pledged both the right to use the sword and the hand that held it.

In a court of law, a witness lays his hand upon the Bible to swear to tell the truth, the whole truth and nothing but the truth. It is supposed to bind a man's performance spiritually. But the law also provides a punishment for perjury. Freemasons use the Great Light on their Altars in their ceremonies of obligation, but there are also provided penalties.

As every informed Freemason knows, these penalties are wholly symbolic. It is their spiritual meaning, not their practical application, with which Masons are concerned.

Altogether the ceremony of obligation—that which, at long last, makes a man a Mason—is the very core and center of the Fraternity, and the pledge to secrecy, though a vital part of it, is still but a part, not the whole.

This ceremony, perhaps more than any other of Freemasonry's observances, engages the active participation of *every* brother present. None are excused, or wish to be; all take an active part. All, constructively, live again the sacred and solemn moments of obligation; all thus reobligate themselves with every candidate they see partake of the rites by which "the mysteries of Freemasonry are safely lodged in the repository of faithful breasts."

When at long last the initiate leaves the Altar of Obligation, it should be—must be—with the thought that behind him he leaves something which he no longer needs, and that from the holy place he has taken something which will henceforth be a part of him.

Thus thought of, the central ceremony of the three Masonic initiations becomes high and holy observance; which makes a great change both in the mental *outlook* and the spiritual *inlook* of those fortunate enough to take part.

In the Entered Apprentice Degree occurs the Rite of Investiture, in which the newly obligated Mason receives the badge of a Mason, the lambskin, or white leather apron.

In many Grand Jurisdictions the Apron Lecture is elaborate and beautiful; hence the name "lecture" fits it badly. What is then offered the candidate is a teaching, an exhortation, an inspiration—perhaps even a vision. "Lecture" seems to name it for much less than it really is.

The ceremony is of vital importance, for here at last is visual, physical evidence that this man is approved by his fellows. He has passed the scrutiny of a committee; he has passed the ballot of his lodge; he has been permitted to worship at Freemasonry's Altar and has taken the first of Freemasonry's vows. Then there is presented to him the sign and seal of the Fraternity that these are accomplished facts.

There is no other "badge of a Mason." A man not a

Mason may cover his coat with pins, wear a Masonic ring, hang watch charms of square and compasses upon him, with never a right so to do. He can obtain that right only in a lodge, and he cannot receive at any other hands a lambskin apron with any meaning attached save in a Masonic lodge.

Hence the ceremony of investiture becomes a real worth; only less than that of obligation, putting the sign and seal of value upon what has been up to now but a pledge of the word and an obligation of the spirit.

The Rite of Destitution is also very old; to remind those of "the household of the faith" to be charitable to their fellows is a doctrine as honored as it is ancient. And perhaps no Rite of Freemasonry has been more misunderstood.

It is easy to translate it as "alms to a beggar." But if charity began and ended with a quarter in the cup of the blind pencil vendor on the street, it would hardly persist beyond the grave through the boundless realms of eternity!

The Rite of Destitution, taught in an unspectacular way with simple everyday objects, is intended to lay on the shoulders of the initiate the obligation of charity of thought, help for the helpless, the strong arm for the feeble. A man who faces any real trouble is in a destitute condition though his wealth is of seven figures. A Mason may contribute to relief in many other ways than by a ton of coal or a ten dollar bill! Heartaches are not eased with money; worry is not assuaged with food. He who receives the Rite of Destitution as it is intended to be understood, knows forever afterwards that a Mason's charity begins with the spirit, continues with the letter. "The gift with-

out the giver is bare" was written of the Pharisee who bestows a coin to get rid of a nuisance. "Organized charity, cold as ice, in the name of a cautious, statistical Christ" was written of public relief offered in the name, but not in the spirit of brotherhood. Masonic charity comes first from the heart, *then* from the pocket-book. He who so understands the Entered Apprentice's Rite of Destitution does indeed "know what it is all about."

The Master Mason's degree is composed of three sections; the first two have each several parts.

For obvious reasons it is difficult to write of these, but with the foregoing pages in mind, no Mason will have difficulty in revolving both the first and second sections into their separate ceremonies. He may name them as he will, but all will understand if those of the second section are here denominated reception, petition, drama or impersonation, raising and communication. All of these are integers in a complete whole, yet each is as distinct as it is sacred in purpose.

Without reception, there would be little point to the drama; without petition, there would be none of that deep feeling of exaltation which any candidate with an open spirit must feel; without the drama there could be no raising; unraised, there could be no communication. It is with the hope that thus analysing one of the most inspiring ceremonies ever to evolve from the minds of men will aid all who behold it more completely to appreciate and value its solemnity and power.

The beauty of the Fraternity is not only in its three degrees and their several ceremonies, but their combination in one great system of initiation which forms "a beautiful, perfect and complete whole."

FOUNDERS—AND HERITAGE

By MCILYAR H. LICHLITER

The Scottish Rite was born May 31, 1801, in Charleston, South Carolina—without ancestors, but with antecedents and predecessors. There had been hundreds of so-called "higher degrees" and scores of Rites, but the Ancient and Accepted Scottish Rite is not the offspring of any other organization of Masons. This point is of vital importance and is emphasized in *Scottish Rite Freemasonry, N.M.J.*, by the late Ill. Samuel H. Baynard, Jr., 33°. (Vol. I, pp. 117 ff.)

Many are fascinated by the romance of History and ignore its realism. They trace the origin of the Scottish Rite to Scotland through the Stuarts exiled in France; or to Chevalier Michael Andrew Ramsay whose Freemasonry was under the spell of the Templar tradition; or to Frederick II (the Great) of Prussia, who, according to German authorities, had lost all interest in Freemasonry soon after 1748 and had ceased to be a member in 1755. The Scottish Rite dates from 1801. Period. The history of Ritual is another story.

Four men established the first Supreme Council but in the *Circular of 1802* seven others are named among the first officers. Here is the story, in a telegraphic summary.

Col. John Mitchell, the first Sovereign Grand Commander, born in Ulster in 1741, was a citizen of Pennsylvania, and served with distinction in the Pennsylvania Navy and as Deputy Quartermaster General of the Continental Army. When he moved to Charleston after the war, he became Master of his Lodge and Deputy Grand Master of the Grand Lodge. He was active in all those bodies which Baynard calls "antecedents"—four separate Masonic bodies which were absorbed into the Scottish Rite. The ritual structure was enriched, culminating in the 33°. All the other founders had the same affiliations.

Frederick Dalcho, a Prussian born in London, came to this country as a child, and received his college training and medical degree in Baltimore. At the close of

the war, and after service as an officer of artillery, he took up the practice of medicine in Charleston. A gifted speaker and fluent writer, he was appointed Grand Chaplain of the Grand Lodge, and, in 1818, entered the ministry and became rector of St. Michael's Church. Mitchell elevated him to the 33° and appointed him as second officer. In 1816, after Mitchell's death, he became Sovereign Grand Commander, serving until 1822, when he resigned to give full time to the Church. He died in 1836.

A. F. A. de Grasse Tilly, born in France in 1765, was the son of the Admiral who supported Washington at Yorktown. The family fled from France during the French Revolution and settled in Salem, Massachusetts, moving later to Charleston. Immediately after the formation of the Supreme Council he returned to France via San Domingo and, as a Sovereign Grand Inspector General, established a Supreme Council in France, and was its first Sovereign Grand Commander. He also formed Supreme Councils in Italy, Spain and Belgium.

Jean Baptiste N. M. Delahogue came to Charleston in 1795 from France by way of San Domingo. After helping to establish the Supreme Council he spent a few years in New Orleans in the service of Freemasonry, but returned to France in 1805 to serve in the Ministry of War and the Bureau of Military Police.

Of the seven other officers in the first Supreme Council

CENSORSHIP

One of the strengths of the Craft is that it does not presume to limit the freedom of choice of the individual. It exhorts the individual to lead the moral life, it enjoins him to render due allegiance to constituted authority, but it does not tell him to put himself beyond reach of bad influences, nor to shelter others from them. In other words, the emphasis is not on protection by running away from danger, but on protection by building up character to withstand danger. There is no Index Expurgatorius in the Craft, nor any Index Librorum Prohibitorum. Let this comment not be construed as criticism of systems which do envisage and practice censorship, for no system of government nor any system of religion is confined to just, upright and mature men, of sound morals and strict judgment.

There is, at any time and in any place, a case for protecting the immature person from demoralizing influences which he is not yet equipped to withstand. This is the justification for the reasonable and sensible censorship of literature and films which no civilized country can do without.

Certain political or moral doctrines, or rather negations of doctrine, might become dangerous anti-social forces if they were suppressed and so encouraged to work underground. Soap box oratory is a useful safety valve. These negations of doctrine may harm the untutored mind, and harm it permanently, but the answer is not

oil, appointed during the year, Emanuel de la Motta, a prominent business man of Charleston, a Jew who was reader in the Congregation, help to organize the Supreme Council of the Northern Jurisdiction in 1813 through Gourgas. Abraham Alexander, of whom little is known, may have been a Jew though the record is not clear. Thomas B. Bowen, born in Ireland and, like Mitchell, came to Charleston from Pennsylvania; Israel Delieben, born in Prague, was known as "a liberal-handed Jew," greatly respected because he practiced his Freemasonry; Isaac Auld, of Scotch-Irish descent, born in Pennsylvania, was a physician, and a "rigid Congregationalist"—actually a Presbyterian elder; Moses C. Levy, a Jew born in Poland in 1750, an eminent merchant of Charleston who maintained close friendships with his Christian neighbors; and James Moultrie, a South Carolinian of distinguished Scotch ancestry, a gifted physician and ardent Freemason, afterward Grand Secretary General.

This is our heritage—a universal outreach and an inclusive brotherhood of differing nationalities and creeds. Of the original 11, nine were born abroad which was not unusual in 1801, but were loyal to their adopted country. In religion, four were Jews, five were militant Protestants and two were Roman Catholics. Scottish Rite Freemasonry was the catalyst then, welding these men into an intimate and fraternal circle. That is its mission in 1948.

strength of character which is the most effective counter to the anti-social or the immoral, not locking books away in drawers or burning them publicly and so giving the remaining copies a free advertisement.

It is one of the very natural perversities of human nature that the sweetest fruits are those which are forbidden. A spice of danger adds piquancy and zest to a subject matter which without it would very often be only dull or nauseating.

There is room for tolerance in this question of censorship. Fashions change in all the arts, literature not least, from generation to generation. Absolute values are hard to find. One of the most famous judgments given by a Court of Law on the subject of censorship included a very wise statement of principle to the effect that it might lead to wrong conclusions to attempt to judge a book on isolated passages or occasional bad language. The general tendency of the book is what matters, and some books cover an unpleasant field to reach an elevating and edifying conclusion; this is,

indeed, the case with much great art. Tolerance is a virtue which the Craft teaches, and a method of which the individual may not approve may in fact point the way to morality and beauty. There are those of us who regret some current tendencies in literature and in pictorial art, but it is perhaps salutary for us to remember that the literature and art of a generation or two ago is often out of touch with the modern mind, and that it is the modern mind to which we must look for the future. Autre temps, autre mœurs—but one cannot believe that civilization is becoming decadent because of that. Faith in human nature is not lightly to be abandoned—faith in the general improvement in morals and in the general advance of the will to live well together in orderly communities is something we ought not to abandon lightly. It may be that the community is not degenerate, but only working out its salvation in an unfamiliar way: it may be, in fact, that we ourselves are simply growing a little older.—*New Zealand Craftsman*.

SPANISH FREEMASONRY IN EXILE

Under date of June 2, 1948, we received the following definite information and we believe it is accurate and clear, for it comes from the Supreme Council of Spain in Exile in the City of Mexico.

When Franco overthrew the Republic of Spain, there were two Grand Symbolic Bodies, the Grand Lodge of Spain and the Grand Orient of Spain. Both of these appeared to be regular and were working in harmony, as the several Grand Lodges in Germany did. When the Republic was overthrown and Franco took over the dictatorship, the Masons had to hide, escape from the country or be murdered. That is when the Supreme Council of Spain went to Mexico City and established itself in exile with the consent of the Supreme Council of Mexico.

About the same time the Grand Lodge of Spain established itself in exile in the City of Mexico, with the consent of the Grand Lodge "Valle de Mexico."

The Grand Commander of the Supreme Council of Spain in Exile at present is Dr. Justo Caballero, and the Grand Secretary General is Isidro Sanchez, the address being Apartado 1002, Mexico, D.F.

The Grand Master of the Grand Lodge of Spain in Exile at present is Jose Fernandez Armengol, and the Grand Secretary is Herminio Alvarez, the address being Apartado 7154, Mexico, D.F.

At the time the Masons had to leave Spain, the Grand Master of the Grand Orient of Spain was Demofilo de Buen, 33°, who went to Panama where he later died. When he escaped from Spain, Lucio Martinez Gil declared that he had deserted his post and that he (Gil) was Grand Master of the Grand Orient. Later Gil established the Grand Orient in Exile in Mexico City.

but without the consent or approval of the Grand Lodge "Valle de Mexico" or the York Grand Lodge of Mexico. He has published and sent out a good many communications to other countries, asking to be recognized.

Two or three attempts were made to get him to answer the question whether he had the consent of the regular Mexican Masons to establish his Grand Orient there, but all his replies were evasive. He ingratiated himself and gave out that he had been accepted in the Supreme Council of Spain in Exile, and that is true. The Spanish brethren thought that, maybe if they regularized him and the group he had, it would stop all dissensions and Masonic quarrels among Spanish Freemasonry in Mexico, but it did not work out that way.

We have received the following information from the Grand Commander of the Supreme Council of Spain in Exile in Mexico City:

"We have deposed from our Supreme Council the Br. Ludio Martinez Gil and his partners. You know that in order to finish with an entitled spurious Supreme Council that existed before, we were obliged to accept these brethren, but their constant insubordination, their absence of Masonic spirit and their belief that our Order is like a syndicate have induced us to eliminate them. And it will be possible that, if they follow their way, we proceed against them, and perhaps their punishment will be greater than the expulsion of our Council.

"The Spanish 'Grande Oriente' is now in a very bad way under Martinez Gil's rule. It is impossible to entertain a brotherly intercourse with this man so uncultivated, so stubborn and with a dictator's soul. He has no idea about Masonry and causes a great damage to the Spanish Masonic family."—*The New Age*.

JOSE RIZAL, PATRIOT AND MASON

Jose Rizal, patriot to whom 18,000,000 Filipinos pay homage, a Mason who put into practice his Masonic principles of liberty, equality and fraternity, suffered martyrdom on Bagumbayan Field in Manila, P. I., December 30, 1896. He consistently fought for reforms that would benefit the poor and bring to justice the colonizers whose corrupt and vicious practices were throttling the development of the country and its people.

On the eve of his death he penned a poem which has become famous. It is entitled "My Last Farewell" (*Mi Ultimo Adios*). Two stanzas of it follow:

Farewell, dear Fatherland, clime of the sun caress'd,
Pearl of the Orient seas, our Eden lost!
Gladly now I go to give thee this faded life's best,
Still would I give it thee, nor count the cost.

Pray for all those that hapless have died,
For all who have suffered the unceasur'd pain;
For our mothers that bitterly their woes have cried,
For widows and orphans, for captives by torture tried;
And then for myself that redemption thou mayst gain.

The Roman Catholic Church charges that Rizal made "a formal repudiation of the Order (Masonic Fraternity) in writing before his death, and came back to the Catholic Church in which he had always believed." This statement appears in *The Register* of Denver, Colorado, (a Roman Catholic publication), issue of October 5, 1947, in its "Listening In" column. Its charges have been proved spurious and unfounded. The same column states that Rizal's withdrawal from

Masonry and his return to Catholicism were contained in a document that "was discovered a few years ago in the archives of the Manila Archdiocese and was widely publicized, July 4, 1947, in the Islands on the anniversary of national independence."

Rafael Palma, LL.D., 33°, at one time President of the University of the Philippines, wrote a monograph on Rizal for which the Philippine Government paid him \$5000. It has never been published and is still in the archives of the Philippine Government. No reason has been given officially for the withholding of its publication, but its contents are known to many and they support the fact that Rizal never repudiated Freemasonry. Roman Catholic influence is said to have been the real reason for the Philippine Government withholding its publication.

Ricardo Pacual, PhD., 33°, and a member of the Faculty of the University of the Philippines, also wrote a book on Rizal. This book was written in English and published in the United States. It affirms that Rizal never left Freemasonry.

Furthermore, the remains of Rizal were not buried in a Roman Catholic Cemetery, as surely would have been the case had he renounced Freemasonry and rejoined the Catholic Church. The authenticity of the document alleged to have been found in the archives of the Roman Catholic Archdiocese of Manila has never been established. In fact, there are Philippine Masons who assert it is a forgery and was maliciously concocted in an effort to discredit Rizal and Freemasonry.

There are 6,000 Blue Lodge Masons and 1,200 Scottish Rite Masons in the Philippines as of 1947. S. W.



NEW HAMPSHIRE MASONIC HOME

The annual report of trustees of the New Hampshire Masonic Home, Manchester, recently issued, is replete with facts that will be of interest to the Craft. The home was originally charted as "Masonic Orphans' Home." This was in 1883. Later in 1901 the name was changed to "Masonic Home." The initial cost of land, buildings and furnishings was \$28,000. The building was dedicated in 1903. Since then additions have been made amounting to \$97,000 financed by \$1.00 a year for five years per capita of state membership. 1931-32 a north wing was built. This was made possible through a legacy from Brother Isaac L. Heath of

Manchester, and cost \$36,000. A \$140,000 south wing is being contemplated.

Present accommodations are for 45 residents. Cost of operation for the past three years has averaged yearly about \$36,000 or approximately \$835 per guest. Maintenance is 50 cents per capita of the state membership yearly of the Masonic Fraternity; an added fee of \$10 for each newly made Master Mason. Also there are well invested funds of bequests and gifts.

The present superintendent and matron are Brother and Mrs. Alvah H. Parker. The Grand Master is always the president of the Home.

Organization for 1948: President Har-

old O. Cady, North Conway; Chairman, Robert C. Laing, Manchester; Treasurer, Allan M. Wilson, Manchester; Clerk, J. Melvin Dresser, Concord. The following serve as Trustees: George H. Bailey, Manchester; Edgar M. Bowker, Whitefield, Halsey C. Edgerton, Hanover; Frederic E. Everett, Concord; Arthur L. Franks, Manchester; Edward L. Getchell, Durham; Elmer D. Goodwin, Manchester; Lester R. Hill, Nashua; Walter M. Hubbard, Keene; John O. Lovejoy, Bristol; Thomas B. Ruxton, Portsmouth.

Ex-officio: Reginald E. Goldsmith, Portsmouth; Harold C. McAllister, Manchester; Walter E. Dunlap, Concord.—*Masonic Pocket Magazine*.

\$468,000 ESTATE

E. Sohier Welch, Boston attorney and trustee, left most of his \$468,000 estate in trust to his widow, children and grandchildren, it was learned when his will was filed.

The will left \$100 each for each year of employment to his servants and to the 24 employes of his law office; \$1,000 each to his grandchildren and \$1,000 to his daughter, Mrs. Barbara W. Sturtevant, as "tokens of affection."

Three sons, E. Sohier Welch, Jr., of Framingham, Francis C. Welch and Holmes H. Welch, both of Manchester, are executors and trustees. Under the terms of the trust his widow, Mrs. Margaret P. Welch, receives \$15,000 annually and St. Andrews Lodge, A. F. & A. M., \$500 annually for entertainment of guests.

At the expiration of the trust after the last grandchild's death \$20,000 is to be paid to the Masonic lodge and the balance of the principal to be distributed among heirs.

He died June 27.

MASONIC FARM TO HELP YOUTH

Masonry is ever alert to see that youths have a chance for a fair start in the world, and one of the most recent examples of this is the purchase of a 640-acre farm in the Province of Alberta, Canada. The farm, which is one of the finest in that Province, cost \$100,000. In addition to this, \$50,000 has been subscribed for improvements to the buildings and for equipment. One contributor, who has asked to have his name withheld, has offered to give \$25,000, payable over a schedule of years.

The purchase is being financed by a contribution on each member of the Fraternity in the Province. In addition to this a substantial contribution has been made by the Provincial Government.

Scientific farming has been practiced on the farm and the principal crops are grain, sugar beets and live stock. The farm is located a short distance from the town of Lethbridge and the youth who work on the farm will be privileged to go to Lethbridge once a week.

THE HAPPIEST MAN

The happiest man in the world is the common, everyday chap who makes his own living, pays his bills, has a little money as he goes along, but doesn't strive to get a corner on the local output, and is a slave neither to ambition nor society. He loves his God and his fellow man; thinks "there is no place like home," the haven of rest; prefers the company of his

family to that of anyone else; never has to sit up nights to poultice his conscience; believes in the doctrine of live and let live, and, when he encounters one of the needy, he doesn't stutter with his pocket-book. The plain man is happy to be satisfied and does not spend the best of his life yearning for things four sizes too large for him.—*Ararat Shrine News*.

GRAND LODGE OF THE DISTRICT OF COLUMBIA

The Grand Lodge, F.A.M., of the District of Columbia held its semi-annual meeting for the year 1948 May 12th, in the Masonic Temple at Washington, D.C. M.W. Grand Master Dean Hill Stanley presided, and the Grand Secretary is Aubrey H. Clayton. The attendance was quite large and interested, as shown by the attention given to the matters that were brought up. Free discussions were had on several matters of interest to Masonry, especially in the District.

The reports of the several committees were well received. The Grand Master will make his report at the annual meeting next December. There were quite a number of Past Grand Masters present, and all of the Subordinate Lodges were represented.

ORDER OF DESOMS

The newest organization that has come to our attention, having some connection with Freemasonry, is the "Desoms," which interpreted means the Deaf Sons of Masons. We all have a sympathy for the unfortunate sons of our brethren who are afflicted; no matter what kind of affliction, we are sorry.

As we understand it, the object of this organization is to unite fraternally. The Seattle (Wash.) Lodge No. 1 consists of eleven members with the following officers: Master Councillor, Councillor, Recorder, Treasurer, and Conductor, and the appointive officers are Guide, Chaplain, Marshal, Flagbearer, Sentinel and Advisor.

The Master Councillor, who is Hugo A. Holcombe, and George W. Smith, 32°, Tacoma Consistory, who is expert in sign language, are two of the eleven members.

The Order's objects and purposes are to unite fraternally all able-bodied, white, deaf men over twenty-one years of age, who are of good moral character and who are relatives of Master Masons, to perpetuate fraternal unity, maintain order and regularly, insure harmony, promote the general welfare of the Order and preserve to the fraternity the blessings of the Order's privilege, to agree to uphold the schools for the deaf, and to set

up a code of ethics for guidance of the Lodge and to have a system of ritualistic form of work and representative form of government.

5,000 MASONS HEAR

DR. JAMES N. HILLMAN Dr. James Noah Hillman, Past Grand Master of the Grand Lodge of Virginia, was guest speaker at the 11th Masonic Assembly in the Milwaukee (Wis.) Auditorium, April 6, 1948. More than 5,000 Master Masons were present. Held under the auspices of the Blue Lodge Officers' Association, a feature of the occasion was the reception of the Grand Master of Masons of Wisconsin, Van Dyke Parker, of Madison. He was accompanied by an escort of Masters and Wardens of the Blue Lodges in Southeast Wisconsin.

Another feature of the gathering was the introduction of representatives of Milwaukee County industrial and social Masonic Clubs, all of whom consist of Master Masons employed by the large industrial plants of that city. Among the distinguished guests were a large number of Grand Lodge Officers, also Officers of other Grand Bodies.

During the course of his address, Doctor Hillman said that we must not assume that our American heritage is never in danger. "History has seen the rise and fall of many nations. The successful results of World War II did not come about by chance, but were due to the defense and sacrifice of the American people. The war dead leave a challenge for us to continue the defense of our heritage, or else their giving will have been in vain. The heritage we defend is the heritage these dead left us, and those who prefer any other form of government than ours should go where that kind of government exists."

HOLDS 24-HOUR SESSION

Granite Lodge No. 272, A. F. & A. M., of Sedalia, Missouri, on April 3, 1948, held an all-day communication. The work began at one minute after 12:00 midnight and continued through the day until one minute before midnight of that same day. In that time 11 brethren were made Master Masons. The Acting Master, H. E. Richardson, 32°, was present during the whole 24 hours lacking two minutes.

WASHINGTON, D. C.

IN NEW YORK CITY

Masonic history was made recently, when the officers, a 20-man Fellowcraft Team and many of the brethren of Washington Centennial Lodge No. 14, under

the leadership of the Master, Henry A. Mitchler, journeyed from Washington to New York and conferred the Sublime Degree of Master Mason in Evangelist Lodge No. 600, in accordance with District of Columbia Ritual.

The officers, Fellowcraft Team and brethren of Evangelist Lodge have been invited to pay a return visit to Washington Centennial Lodge later in the year. Marx E. Kahn, 33°, a Past Master of Washington Centennial Lodge and Assistant Director of Work in Washington, will endeavor to have the return visit held in the Scottish Rite Temple in Washington.

Francis D. Hurlbut, Master of Evangelist Lodge (and a dual member), celebrated his 27th anniversary as a member of Washington Centennial Lodge on February 12th.

Although he received his Chapter, Council and Scottish Rite Degrees in Washington, he became High Priest of Phoenix Chapter No. 2, R.A.M., in 1942, and Master of Adelphic Council No. 7, R. & S.M., in 1945, both of New York City, and is now a life member of Aurora Grata Scottish Rite Bodies in Brooklyn.

ENGLISH RITUALISTS

IN CALIFORNIA

There has been formed in California a society called the "Masonic English Ritualists" and it is composed of Masons of British obedience who probably will continue under it, but they are deeply interested in Freemasonry. They come from different parts of the world—Australia, Canada, the Fiji Islands, Jamaica, South Africa, Scotland and Ireland.

This organization was the work of

Brother John Drucquer, a distinguished Mason who was born in London, in 1874. He died in San Francisco, California, April 23, 1948. Brother Drucquer was thoroughly patriotic. In World War I, he and three of his sons were in the Canadian Legion. He aided much in raising funds for the worthy and needy in Belgium. He and his wife operated a home for Belgian refugees and received from King Albert the Order of the Golden Palm.

PHILIPPINE'S GRAND MASTER

Albert J. Brazee, Jr., was elected Grand Master of the Grand Lodge, F. & A. M., of the Philippine Islands for the year 1948. He was Acting Grand Master for a few months in 1947, during the absence of the Grand Master in the United States. He has been active in the Craft for a number of years; has made visits to the various Lodges scattered through-

out many of the Islands, and has kept in close contact with the brethren.

In his message the Grand Master said, among other things: "Masonry in the Philippines is an outstanding example that we can have peace in the world. In this jurisdiction we have Masons of many nations, colors and creeds, each understanding the others' problems and respecting their opinions, and working together for the unification and happiness of all mankind."

The Officers of the Grand Lodge elected and appointed this year to fill the various stations are (elected), two Americans and four Filipinos; (appointed), ten Filipinos, two Americans, two Chinese, one Englishman and one Swiss.

Grand Master Brazee stated that the people of the Philippine Islands and the institution of Freemasonry had suffered greatly from the last global war, but the Fraternity had not only survived, it is larger, not only in membership but also "in the true love of our venerable institution, which is deeply inculcated in the hearts of our brethren."

EMINENT ENGLISH MASON

Alexander Burnett Brown, Past Grand Warden of the United Grand Lodge of England, Provincial Grand Master of the Provincial Grand Lodge of Middlesex, and Grand Superintendent of Royal Arch Masonry of the Province, died on April 1, 1948. He had suffered a heart attack the previous week while entering Albert Hall to attend the installation ceremonies of the Duke of Devonshire, Grand Master of the Grand Lodge, but was sufficiently revived by a physician to be wheeled in a chair to witness the occasion.

Made a Mason in Sir Francis Burdett Lodge No. 1503, Hampton Court, in 1893, the late Provincial Grand Master was one of the most active members of the Craft of his generation, and his Masonic work extended outside of his own Province. Elected Master of his Lodge in 1897, he became Provincial Secretary at the age of 34. Five years later he was appointed Grand Superintendent of Works in the United Grand Lodge, and had previously served on its Board of General Purposes.

He was an outstanding architect of the kingdom and, although not the architect in this instance, his professional attainments contributed greatly to carrying out the appointments of the War Memorial Building. He designed the plans for many Masonic Temples, including the notable Temple of Cafe Royal, the largest one in London. With all of his private duties he also served on

the House Committee of the Royal Masonic School for Girls; was a member of a number of delegations sent overseas on visitations to Lodges; took a leading part in founding the Grand Lodge Nationale of France, and was active in the Ancient Accepted Rite, in which he attained the 33rd Degree in 1944, as Grand Inspector General for London. A proficient and impressive ritualist, he was frequently called upon by Bodies in other Grand jurisdictions.

NEW G. M. OF NEW YORK

Frank M. Totton, vice-president of the Chase National Bank, on May 6, 1948, was unanimously elected Grand Master of the Grand Lodge of Masons of the State of New York. The election took place at the 167th Annual Communication of the Grand Lodge in New York City.

Born in Minneapolis, Minnesota, Mr. Totton received his college education at Harvard University. He began his banking career with the Farmers Loan and Trust Company and later became connected with the Chase National Bank, entering that institution in 1923.

Other prominent posts held by Mr. Totton include the presidency of the American Institute of Banking; chairman of the Public Education Committee of the American Bankers Association; national chairman of the Presbyterian Restoration Fund drive for \$27,000,000. He is president of the Y.M.C.A. of New York City, and has worked with such groups as the Boy Scouts, Travelers' Aid Society, and the United Negro College Fund.

RHEUMATIC FEVER

Rheumatic fever kills five times more children than the following diseases combined: infantile paralysis, meningitis, whooping cough, diphtheria and measles. "Why doesn't someone do something about it?" became a challenge which the Grand Lodge, F. & A. M., of the State of New York, accepted. It has launched what many Masons believe to be one of the most important single projects ever undertaken by the Craft to relieve suffering. The first step was the creation of the Masonic Foundation for Medical Research and Human Welfare, the primary concern of which is rheumatic fever. Part of the Brotherhood Campaign now being carried on by the Grand Lodge will be used for medical research into the causes of this "Number One Enemy of Childhood." Funds will be made available to hospitals, medical foundations, research clinics, and wher-

ever serious rheumatic fever studies are being made. The aim is to help victims in every part of the world—adults and children of every race, creed and color.

as an American, but as a member and business manager of the brilliant China delegation.

Mr. Ballou has served on the Boards of Directors of Yenching University and of the College of Chinese Studies in Peiping; as Chairman of the Board of Directors of the Peiping American School and as Chairman of the Executive Committee of the Peiping Union Medical College. He is the author of "Dangerous Opportunity" and numerous articles on China, as well as a co-author of "Christians in Action."

Following his return to the U.S.A. on the repatriation ship Gripsholm in 1943, Dr. Ballou served for two years as Executive Secretary of the Associated Board for Christian Colleges in China with headquarters in New York. He returned to China in 1946 leaving Mrs. Ballou in America. In April 1948 he came back to the U.S.A. to serve as Acting Secretary for China.

Dr. Ballou is a Vermonter by birth and a graduate of Yale University and Hartford Theological Seminary with a D.D. from Middlebury College. He first went to China as a Congregational Christian missionary under the American Board in 1916. During his years of service in that land he has seen China slowly awaken to nationhood. He has lived under Japanese military domination and in areas of Chinese guerrilla fighting. Dr. Ballou has known China in periods of achievement and progress as well as in times of famine, flood and civil war.

From his own observation in North China during the past year and a half, Dr. Ballou feels that "inefficient and corrupt as is the Nationalist Government at present there still lies in it possibilities of internal reform through a not inconsiderable mass of sober, intelligent public opinion." He feels that if the Communists win in China "it will be a tragic defeat for everything we hoped for in that country, and might eventually be disastrous to America as well."

"A house divided against itself cannot stand. Civilization is so divided today. 'The One World' we so joyously hailed a few years ago simply does not exist. There are forces at work too powerful and too determined that the sort of 'One World' you and I hope and pray for shall not exist. They want a very different sort of world, in China, as well as elsewhere. And until the question as to whether they are to have their way, or are to change their attitude toward those who differ from them is settled, no other question can be settled finally or satisfactorily."

A missionary statesman with nearly 30 years residence in China, Dr. Ballou has

worked closely with the Chinese Christian Churches. He served for a time as a Secretary for the National Christian Council of China, the interdenominational organ of the Chinese Churches, similar to the Federal Council of Churches of Christ in America. In 1938 he was sent to the great International Missionary Council Meeting in Madras, India, not

BOUND TO PLEASE

An army colonel was startled one morning by an order from headquarters, requesting him to investigate "the most hideous misinterpretation of military justice ever recorded", which had been committed by Lt. Green. The colonel raced to the lieutenant's office and yelled, "What kind of punishment did you tell the provost marshall's office you'd given Private Jones for driving over 35 miles per hour?"

"Oh, that," said Green calmly, "well, sir, the provost marshall has condemned every punishment I've ever given as too lenient, so I just acknowledged receipt of Jones' speeding ticket and said we had him shot!"

BLACKER STILL

After inspecting the junior class, the teacher discovered that little Robert's hand was dirty. Turning to the assembled pupils, he exclaimed: "If any child can show me a dirtier hand than this one, I won't punish Robert."

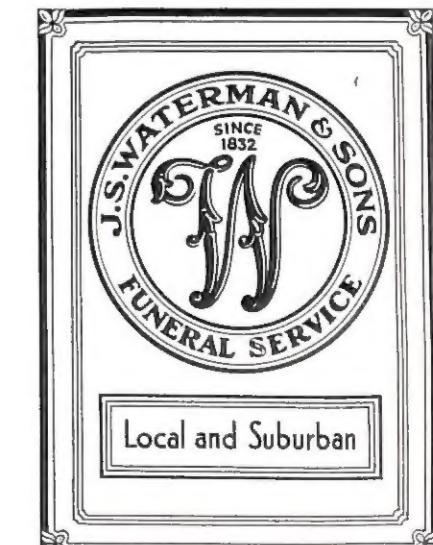
Silence prevailed. It was broken when Robert blurted out: "Please, Teacher, take a look at my other hand."

PLEASING

A reporter from the *Star* was questioning the no-longer-young daughter of a prominent man.

"Is it true, Miss Elderly, that you are going to be married soon?" he asked her.

"Well, no it isn't," she answered, "but I am very grateful for the rumor."



All Sorts

EXCUSE THE SLANDER

A lawyer completed his pleadings in an important court case and left for a fishing trip while the judge worked out his decision. When that decision was announced, the lawyer's office wired him: "The right has triumphed."

The lawyer wired back: "File an appeal immediately."

A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the **MASONIC CRAFTSMAN** it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the **CRAFTSMAN** may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman
27 BEACH STREET BOSTON, MASS.